Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, MAY 7, 1825. No. 18.

MISCELLANY.

HARP OF ZION.—No. 1.

Oh! how art thou fallen, thou City of God!—
He hath stricken the crown from thy brow with his rod—
On thy neck is the yoke—On thy garment a stain—
And the Lion of Judah hath bow'd to the chain!

The phial of wrath on thy forehead was pour'd,
Thou hast shrunk from the withering glance of the Lord;
Like the gourd of the prophet, thy beauty is gone,
And thy cedars are blasted on proud Lebanon!

Thy temples are ruins—thine altars o'erthrown—
On the hill of thy strength is the Infidel's throne;
And the wreck of thy glory, where'er it is hurl'd,
Is the scoff of the Gentiles—the scorn of the world!

O turn thee our God! let thy mercy awaken,
And smile on thy Zion—deserted, forsaken!
Let the light of thy glory on Selyma burst,
And its lightning-glance wither her foes to the dust!

Oh, Zion! his smile shall dawn on thy night
Of sorrow and shame with a heavenly light,—
As the burst of the sun-beam comes over the sea,
When the dark cloud is past, and the thunder-storm flee.

W. C.

THE LORD'S SUPPER.

[From Greenwood's Essay.]

That commemoration of our Saviour, which powerfully invites us to imitate and obey him, and which is naturally productive of holy thoughts, good resolutions, and virtuous actions, must be eminently beneficial to us; and as the rite of his Supper is peculiarly adapted to promote those ends, and as it is the commemoration which he himself appointed for the purpose, the obligation of performing it is surely of the highest and strongest kind, an obligation both of interest and of gratitude,—and if we disregard it, our punishment will be the natural and inevitable consequences of the omission of our duty, and neglect of important mean of virtue and holiness, pointed out to us in the last injunctions of our Master.

From the account which has been given of the nature, design, and efficacy of the Lord's Supper, it will also be easy to determine *the proper qualifications of communicants*. And here is the advantage of adhering closely to the scriptural relation. The divisions of our subject depend mutually on each other, and every question arising from it is settled at once by reference to the supreme authority. *We must not leave the Bible.* This is an exhortation which I cannot too freely repeat; for I am sure that the Scriptures will lead us to simple and satisfactory results on this subject, and that it has been by wandering from their guidance, that men have plunged themselves into so many disputes, doubts, superstitions, follies, and fears. If then we find from the words of our Saviour, that his design in establishing this rite, was to keep alive the memory of his death and resurrection, and thereby to increase our faith, to give animation to our hopes, and strength and activity to our good resolutions—then is it certain, that they who feel a reverence for his character, a deep sense of the blessings, supports, assistances, and consolations, which he suffered and died to secure to sinful man, a cheerful disposition to receive him as their master, and an earnest desire to keep his precepts and obey his laws, are qualified to come to his table—are not only qualified but invited, commanded, bound to come there. These conclusions are inevitable; there is no avoiding them; and he who professes to make the Scriptures his rule of belief must either admit them unreservedly, and conform his conduct to them, or suffer his condct to contradict his convictions. I know that many people are deterred from approaching the communion by an idea that it demands a particular preparation, and imposes something like an ascetic rigour of manners and life.—But there is not a word in the Scriptures, which countenances such an idea; there is not a word which implies that this rite is a seal of perfection, that it shuts and locks the door on the innocent gaities and amusements of the world, or that it requires a way of life which is not equally required by all the motives and sanctions of Religion. What can be more vain, indeed, than to talk of assuming new religious obligations? A creature of God assuming new obligations! As if it were possible that any new obligations could be incurred by a mere assent of the individual; as if to have been formed and fashioned, nourished, supported, defended, enlightened and blessed by a merciful Providence, were not a claim to the whole of our gratitude, service, and love.—They who do not acknowledge this claim cannot be addressed as Christians, and with such I have nothing to do; but to those who do acknowledgd it, I would say, how can the nature of that claim be altered hereafter by a simple declaration of your own, by repeating a few words, or signing your name to a form of belief? Your present enjoyments are either innocent, or they are not; if they are, where do you learn that such enjoyments are forbidden? If they are not, where do you learn that you can pursue unlawful pleasure at any time without manifesting ingratitude, and forfeiting the favour of God?

Nothing can be further from my intention, than to give an impression that the communion of the Supper is to be regarded as an indifferent, thoughtless celebration. After what I have said on the former divisions of the subject, as well as on this, it is necessary for me to assert, that I consider it as a solemnity of the most useful, serious, and affecting nature. But I also consider it as a mean of promoting and confirming holiness, rather than as a necessary indication of extraordinary virtue, a token of monastic gloom and severity, and a terror to all the permitted delights and relaxations of existence.

I know that a humble timidity and fear of touching holy things with unholy hands, is a cause why many defer their attendence on this rite to some future period, when they shall feel more confident of their spiritual qualifications. But such misgivings, though they deserve to be treated tenderly, are not the less erroneous. They conduct the individual who listens to them, to that very neglect of duty, which he so anxiously desires to avoid.

FRANCISCANS.

In Southey's Book of the Church we have the following account of the rise of this order. It is introduced in connexion with some remarks on the influence of the Waldenses, and other enthusiastic opposers of the church of Rome. In reference to these he says;—

Indignation against spiritual tyranny and imposture, uncompromising sincerity, and intrepid zeal, made them formidable to the hierachy. Their numbers rapidly increased, for both the truth and the errors which they taught, rendered them popular, while they commanded respect by the purity and even austerity of their lives. The Papal Church was seriously endangered, and a religious revolution might perhaps have been effected, which would have produced more evil than good, because Europe was not ripe for it, if a counter and stronger spirit of enthusiasm had not been called forth in its defence. The person by whom this signal service was rendered to the Papacy, was the son of a rich merchant at Assissi: he was called by his acquaintance Francesco, because of his familiar knowledge of the French tongue, which was at that time a rare accomplishment for an Italian; and Hercules is not better known in classical fable, than he became in Romish mythology, by the name of St. Francis. In his youth, it is certain, that he was actuated by delirious piety; but the web of his history is interwoven with such inextricable falsehoods, that it is not possible to decide whether, in riper years, he became madman or impostor; nor whether at last he was the accomplice of his associates, or the victim. Having infected a few kindred spirits with his first enthusiasm, he obtained the Pope's consent to institute an order of Friars Minorite; so in his humility, he called them; they are better known by the name of Franciscans, after their founder, in honour of whom they have likewise given themselves the modest appellation of the Seraphic Order,—having in their blasphemous fables installed him above the Seraphim, upon the throne from which Lucifer fell!

Previous attempts had been made to enlist, in the service of the Papal Church, some of those fervent spirits, whose united hostility all its strength would have been insufficient to withstand; but these had been attended with little effect, and projects of this kind were discouraged, as rather, injurious than hopeful, till Francis presented himself. His entire devotion to the Pope,... his ardent adoration of the Virgin Mary, as the great Goddess of the Romish faith,... the strangeness, and perhaps the very extravagance, of the institute which he proposed, obtained a favourable acceptance for his proposals. Reclusion, for the purpose of religious meditation, was the object of the earlier religious orders; his followers were to go into the streets and highways to exhort the people. The Monks were justly reproached for luxury, and had become invidious for their wealth; the Friars were bound to the severest rule of life, they went barefoot, and renounced, not only for themselves individually, but collectively also, all possessions whatever, trusting to daily charity for their daily bread. It was objected to him that no community, established upon such a principle, could subsist without a miracle: he referred to the lilies in the text, for scriptural authority; to the birds, for an example; and the marvellous increase of the order was soon admitted as full proof of the inspiration of its founder. In less than ten years, the delegates alone to its General Chapter exceeded five thousand in number; and, by an enumeration, in the early part of the eighteenth century, when the Reformation must have diminished their amount at least one-third, it was found that even then there were 28,000 Franciscan nuns in 900 nunneries, and 115,000 Franciscan friars in 7000 convents; besides very many nunneries, which, being under the immediate jurisdiction of the Ordinary, and not of the order, were not included in the returns.

From the Rockingham Gazette.

SPRING.

When brighter suns and milder skies
Proclaim the opening year,
What various sounds of joy arise!
What prospects bright appear!

Earth and her thousand voices give
Their thousand notes of praise;
And all that by his mercy live,
To God their offering raise.

Forth walks the labourer to his toil,
And sees the fresh array
Of verdure clothe the flowery soil
Along his careless way.

The streams all beautiful and bright
Reflects the morning sky;
And there with music in his flight
The wild bird soars on high.

Thus like the morning calm and clear
That saw the Savour rise,
The spring of heaven's eternal year
Shall dawn on earth and skies.

No winter there no shades of night
Profane those mansions blest,
Where in the happy fields of light
The weary are at rest.

AMERICAN INDIANS.

In the Quarterly Review of December last, there is an interesting notice of two works relating to the American Indians, "*Hunter's* Narrative of his captivity;" and "*Buchanan's* Sketches of the history, Manners and Customs of the North American Indians." The reviewer, after giving an abstract of Hunter's narrative, proceeds with the following remarks on the religious belief of the Indians.

Assuredly the most interesting feature in the character of the North American Indians, is the superior purity of their religious belief over that of all other savage nations; and we may add, over even the boasted elegance of poetical mythology, with which the polished people of antiquity thinly veiled the grossness of their superstitions. From the invariable reports of those individuals who, in every age since the discovery of America, have enjoyed opportunities of mingling with the Indian tribes, there is nothing more certain than that these unenlightened savages firmly believe in the existence, the omnipotence, and the unity of God, and in a future state of reward and punishment. To the Great Spirit, the giver of life, whom they worship, they attribute both the creation and government of all things, with infinite wisdom, and power, and goodness. Of the origin of their religion, Hunter says that they are altogether ignorant. They believe in general that, after the Great Spirit had formed the hunting grounds and supplied them with game, he created the first red man and woman, who were of very large stature, and lived to an exceedingly old age; that he often held councils, and smoked with them, gave them laws to be observed, and taught them how to take game and cultivate corn; but that, in consequence of their disobedience, he withdrew, and abandoned them to the vexations of the bad spirit, who has since been instrumental in all their degeneracy and sufferings. They believe the Creator of too exalted a character to be directly the author of evil, and that, notwithstanding the offences of his red children, he continues to shower down on them all the blessings which they enjoy.—In consequence of this parental regard for them, they are truly filial and sincere in their devotions, and pray to him for such things as they need, and return thanks for such good things as they receive.

The belief of the Indian in a future state can scarcely be construed into any defined idea of the immortality of the soul; for where except in Christianity, has that awful and glorious truth been brought to light? The Indian can only fancy a prolongation of present enjoyment. His heaven is a delightful country, situated at a vast distance beyond the great western waters, where his employments will be divested of pains and trouble, not changed in their nature; where the sky will be cloudless and serene, the game abundant, and the spring eternal. There, in the perpetual fruition of ease and happiness, he hopes to be again restored to the favor, and to enjoy the immediate presence, counsel and protection of the Great Spirit. But he has the enduring conviction, that the cultivation and observance of good and virtuous actions in this life can alone secure to him a blissful futurity; and he is equally sure that the pursuit of an opposite course will entail on him endless afflictions, wants and wretchedness; barren, parched, and desolate hunting grounds, the inheritance and residence of wicked spirits, whose pleasure and province it is to render the unhappy still more miserable. It is also a point of almost universal belief, that the pleasure or displeasure of the Great Spirit is manifested in the passage, or attempted passage, of the good and bad, from this to another world. On this eventful occasion, all are supplied with canoes; which, if they have been warriors, and otherwise virtuous and commendable, the Great Spirit, either directly or indirectly, guides across the deep to the haven of unceasing happiness and peace. On the other hand, if they have been cowardly, vicious, and negligent in the performance of their duties, they are abandoned to the malignity of evil spirits, who either sink their canoes, and leave them to struggle amidst contending floods; or feed their hopes with delusive prospects, and bewilder them in inextricable errors; or strand them on a barren shore, and there transform them into some beast, or reptile, or insect, according to the enormity of their guilt.

The Indians in general believe in the existence of, an Evil Spirit, though, we learn from Hunter, that there are some among them who entertain doubts of his agency: but the majority certainly do occasionally pray to him, in the belief that it will appease his wrath, or induce him to mitigate his chastisement. They doubt not his inferiority to the Great Spirit, of whose character he is directly the reverse; but believe that he nevertheless has sufficient power committed to him to torment and punish the human race, and that he delights in its exercise. The interference of subordinate spirits is also credited among them to a great extent; their ideas on this head are however exceedingly various. Some believe that they invisibly hover around and influence all their conduct and are on ordinary occasions the immediate instruments of reward and punishment; others that they perform only the offices of exciting to do good and bad actions; and others again that they only officiate on great and important occasions. The account of Heckewelder seems to agree very closely with that of Hunter on this point.

The worship of the Indians is little regulated either by ceremonies or stated periods for devotional exercises, though in private it is frequent. But there are great occasions on which the whole tribe assemble for the purpose; such as on declarations of war—when they offer up their prayers to the Great Spirit for success against their enemies; on the restoration of peace—when they return thanksgivings; and further,—on extraordinary natural visitations, such as storms, earthquakes, &c. The departure from an encampment also is attended with something similar.

The habitual piety of the Indian mind is remarked by Heckewelder, and strongly insisted upon by Hunter; and it is satisfactorily proved, we think, by the whole tenor of his descriptions, where he throws himself back, as it were, into the feelings peculiar to his Indian life. And, indeed, after hearing, at council, the broken fragments of an Indian harangue, however imperfectly rendered by an ignorant interpreter, or reading the few specimens of Indian oratory which have been preserved by translation, no one can fail to remark a perpetual and earnest reference to the goodness and power of the Deity.

We now come to the morality of the Indians. Justice and liberality, and sincerity in their dealings—good faith in their engagements—hospitality to strangers—a grave and sedate deportment—and general habits of kindness and courtesy, are certainly inculcated in the education of their youth, and practised among them in a remarkable degree. Every one who has had opportunities of mingling with the more remote tribes, must have observed many of these qualities in their deportment. Courage and fidelity to their nation and allies are, however, the virtues most highly valued by them. Considering them in their natural state, or where their character has been least affected by intercourse with the whites, the atrocious cruelties which they exercise towards their enemies is their damning—we had almost said, their only vice. Imagination sinks under the fearful detail of studied torments which they inflict upon those prisoners whom they do not spare and adopt, from policy, to recruit the force of their warriors. The frenzy, the thirst of revenge and appetite for blood, which they display upon these occasions are truly demoniac. With them, while hostilities last, an enemy is placed utterly beyond the pale of commiseration and humanity. It is indeed on the subject of conduct to prisoners that the imperfection of the religions formed by man appears in all its wretchedness: it is here too that Christianity displays her origin in the mercy-seat of Heaven.

RELIGIOUS IMMORALITY.

We give this as the most appropriate head to the short article which follows, from the Quarterly Review of December. It is from a review of Rev. Mr Biddulph's work on Divine Influence. The auther takes frequent occasion in his work, to speak contemptuously of Morality and Good Works, and to impeach the religious principles and character of such writers as Tillotson and Paley. In relation to such parts of Mr Biddulph's work, and to the discourses of many similar writers, he says,—

There are a few serious considerations which we would impress upon the minds of the persons whose opinions we are discussing; and if those persons can be induced to pause, and reflect upon what they are doing, we are persuaded that some good might be affected. It is, then, in their power to state, in the fullest manner, their own views of the Gospel, without in any way, directly or indirectly, depreciating the principles or practice of morality. By so doing, they would avoid language in the highest degree offensive to many persons whom they cannot but respect. They would also become less liable to be misunderstood, both by their adherents and by others; for there are in all parties weak-headed zealots, who will almost inevitably misconceive and misinterpret whatever by possibility admits of different interpretations. And, what is the most important consequence of all, they would afford no one opportunity of wresting, to his own destruction, a doctrine, extremely liable to perversion. We live in a world in which the evil inclinations of men are ever struggling against the restraints of all laws, human and divine. Let those inclinations once break lose, and they will manifest their power in the enormities of Antinomianism, or the recklessness of infidelity. *Of what unspeakable moment it is, both to individuals and to society, that* NOTHING SHOULD EVER BE SAID OR WRITTEN, THAT CAN HAVE THE SLIGHTEST TENDENCY TO WEAKEN THE SENSE OF MORAL OBLIGATION!

Miss Adams in her valuable little work entitled "Letters on the Gospel," concludes her remarks on our Lord's Sermon on the mount, with the following pertinent extract from Dr Jortin.

"If there be any part of the New Testament which deserves a more serious consideration than the rest, it must needs be our Saviour's discourse upon the mount, recorded in St. Matthew's Gospel, which contains the sum and substance of the Christian religion. In it our Lord explains morality, condemns several Jewish opinions, commands some things which the law of Moses did not require, and forbids some things which it permitted. He enables us to resolve a question which exercised, embarrassed, and divided the wise and learned of the ages which preceeded the Gospel, viz. What is the chief good of man, and, consequently, what is the great end which man should always have in view? The chief good of man, as it may easily be collected from this discourse of our Lord, is *eternal happiness in the life to come, and, in this present life, peace of mind and the advantages flowing from it.* Whatsoever, therefore, tends to this, is good; what may deprive us of it is evil. To make his hearers more attentive, Christ begins his discourses with some short and remarkable sentences, in commendation of certain neglected virtues; sentences which may be called Christian paradoxes, in which he declares those persons most happy, who, according to the estimation of the world, are most miserable."

PRAYER.

He that would pray with effect, must live with care and piety.

Use prayer to be assisted in prayer; pray for the spirit of supplication, for a sober, fixed, and recollected spirit. It is a great indecency to desire of God to hear those prayers, a great part whereof we do not hear ourselves. *Taylor.*

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MAY 7.

The editor of the Recorder and Telegraph in his remarks of April 29th, on the communication of our correspondent, has the following paragraph:—

"It would be gratifying to us also, to have seen an Unitarian explanation of another passage which we quoted,—1 Tim. 3: 16, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Can Unitarians so interpret this passage, that it will not still be declared, "God WAS——RECEIVED UP INTO GLORY." None will deny that this is Jesus Christ."

We confess we were not a little surprised at this paragraph. The editor of the Recorder knows, or ought to know, (and, if he knows, we cannot but consider it disingenuous in quoting the passage as an undisputed one) that, according to the decision of one of the first biblical critics, himself a trinitarian, the word *God*, in this verse, is no part of the genuine original text. The original Greek according to *Griesbach*, reads thus, *Ος εφανερωθη εν σαρκι* &c.—*He who* was manifest in the flesh, was justified in the spirit &c. This is one unitarian explanation. And it is one, which, however trinitarians may dislike, they cannot cavil at without quarrelling with some of the most distinguished names among their own party.

Another way of answering it, is by reducing it to an absurdity. Let it be admitted then that Griesbach, who was a trinitarian—universally acknowledged to be honest, and who spent a great part of his life in collating and comparing manuscripts,—let it be admitted that the opinion of Griesbach should have no influence in the case. We must argue then on the supposition that the word GOD belongs to the text.—And what follows? The editor of the Recorder challenges us to infer any thing else than that GOD WAS—RECEIVED UP INTO GLORY. Be it so. But, if GOD was *received up into Glory*, it will not, we trust, be denied, that this position implies that previously to this he was *out* of glory,—that is, that the source of all happiness was not himself ineffably and unchangably happy—that the *unchangable* GOD was moved from place to place,—that the *omnipresent* GOD was absent from the place of peculiar Glory, and confined to a small spot on one of the earthy atoms that are floating, almost imperceptibly through his universe,—that the *omnipotent* GOD, the Creator and Sustainer, not only of this little earth, but of the whole *host* of worlds around us and above us through infinite space, that this GOD, circumscribed in his presence, is incompetent to remove himself to the most desirable parts of his dominions, but must be *received* up into Glory!—But admit it; suppose all this absurdity and contradiction really to exist. What follows then?—Why,—that, if the God and Father of the universe, who fills all space, was absent from the place of his glory, and was *received up into* Glory, that some one must have been there to receive him! Who? A God, angel, or man? Shall the UNCREATED sue to his creatures for help! Or is there a God stronger than GOD!!

We are disgusted and shocked by these inquiries, and this seeming irreverence of expression as much as any of our readers are or can be. But do they not naturally and necessarily flow from the position insisted on by the editor of the Recorder, that GOD was *received up* into Glory? Our only motive is to awaken if possible, those who contend for such positions, to a just view of the irreverent inferences that must inevitably be drawn from such promises.

We should be glad to learn in what manner the editor of the Recorder will obviate or escape these difficulties, which so naturally spring from the position he takes. If he admit that the word GOD, as used in the verse in question, implies all that is ever embraced in the idea of God,—that is, the whole Deity, and not merely *one* of what he calls the three *persons* or *distinctions* of the Godhood,—then will he explain to us how the omnipresent God could be received into a place which was necessarily ever filled with his presence? Or, being absent *who* received him?

But it is replied, perhaps, that the word GOD as used in the verse in question does not imply the whole Deity, but only one of the *persons* or *distinctions* of the Godhood. One *part* or *distinction* of Deity, then, received up another part or distinction of itself. But can *receiving* and *being received* be applied *to* or used *of* any but entire and separate minds or intelligences? Was not Jesus Christ, who, (as the Recorder maintains, andas we also equally maintain)—was the Being who was received up,—an entire and separate mind or agent from the Being who received him up? It will be deemed preposterous, perhaps, even to ask the question; how much more to deny it. But the Recorder says that the Being received up was God; and certainly it will be allowed that the Being who received him up was *no less* than GOD. How many GODS then are there?

NEW YORK RELIGIOUS TRACT SOCIETY.

The Thirteenth Annual Report of the New York Religious Tract Society, has just been submitted. For the purpose of giving more effect to the operations of this society, a committee was chosen to superintend all the business of the society. The Committee has met once at least every week. The Board of Trustees has determined on the publication of an assortment of Children's books, "of a character to exhibit the leading truths of religion, and with such attractions as were calculated to engage the attention of youthful readers." A subscription was opened for the accomplishment of this object, and upwards of 400 engravings have been procured for ornamenting the books. Sixty-nine different books have been published, and several others are nearly ready for publication. *One thousand seven hundred and eighteen* pages of these books and tracts have been stereotyped. The number of these tracts and children's books sold and distributed since August last, is 592,963. Many of these tracts are printed in French and Spanish and sent to the West Indies, and to South America. Twenty seven thousand pages of Spanish tracts have been ordered by a Roman Catholic Clergyman, with whom the Rev. Mr Dewey, (at present a missionary to Hayti) opened a correspondence.

This Society has of late become still more efficient by its union with the New-England tract Society. Of this union we have made a statement in a late number of the Register. The Society is now called the *American Tract Society*, and is about erecting a building for the accommodation of the Society.

We cannot but inquire whether that part of the community who disapprove the principles which are generally inculcated in these tracts, are sufficiently aware what an immense influence such an institution must soon exert on the community? Upwards of half a million of children's books, published in an attractive form, with cuts, and containing the orthodox essentials, have been sold and distributed since the month of November. This may be considered only the beginning of the more active operations of the Society.

Is it not the duty of liberal christians to take more effective measures for the publication and distribution of well written children's books? A taste for reading is rapidly spreading among children and youth, and it certainly is a worthy employment of the pens even of our first writers, to furnish mental food for the inquisitive and susceptible minds of the young.

FEMALE MUNIFICENCE.

The New York Observer of April 30 gives a list of the benefactions of a number of females, to various charitable institutions.

The most important of their charities were those by which ministers are constituted life members of different societies by the ladies of their congregations. The following are named. Three hundred pastors constituted life members of the American Tract Society.—Two hundred, of the American Education Society,—Four hundred, of the Board of Commissioners for Foreign Missions,—Six hundred, of the American Bible Society,—Fifty of the Foreign Missionary Society.

Many of our readers may be at a loss in accounting for the fact that such sums are contributed, and continue to be contributed. To some of the objects it is done cheerfully, for they are worthy, and undoubtedly the motives of the principal contributors to all the objects are good. But, after all, it requires some management to keep all the wheels of the extended machine in proper action. It is chiefly done by flattery; but where that fails, they try the experiment of *scolding*. Of this we have the following specimen, uttered in relation to the deficiency of contributions to the *Foreign Missionary Society*. "How is it," says the scolder, (*Winch. Rep.*) "that the ladies of 2000 congregations pledged to support this institution have thus so reluctantly followed in the train of munificent appropriation to its funds?" Many there are who take these reproaches patiently, and are thus goaded on to give. Some, however, dare to brave the impertinence and censure of these bold complainers, though they too often find the finger of orthodox scorn pointed at them, and perhaps the defaming tongue set in motion against them for thus venturing to express a doubt of the value and discretion of their plans of charity.

Among the benefactions mentioned; there are the following by individuals, whose noble example we hope many of our *liberal* ladies and gentlemen may feel it their duty to emulate, in relation to our own Theological School.

The first is $2,500 by a lady of Charleston, S. C. to establish a Scholarship in the Princeton Theological Seminary. The next is that of Miss Knox, of $2,000 to the New Brunswick Theological Seminary.

The last of the individual charities is the bequest of $30,000, by the late Mrs Norris to the Andover Seminary.

We believe there are some singular circumstances, connected with this bequest of Mrs. Norris, which have not been generally known, and which it would be interesting to the public to become acquainted with. Will not some of the matter of fact gentlemen who are acquainted with these circumstances be so obliging as to furnish us a statement of them?

WHITEFIELD AND TILLOTSON.

The Quarterly Review, speaking of some uncharitable opinions expressed by Whitefield, in the early part of his career, and by others of his temperament, respecting Archbishop Tillotson, says, "Wine, pictures, and opinions, however, become mellower through the lapse of time." As proof of this he states that Whitefield lived long enough to confess that his treatment of Tillotson was far too severe. "We (meaning one *Seward* and himself) condemned his state when we ought only, in a candid manner to have mentioned what he thought wrong in his doctrines."

The reviewer says in a note that he feels bound in justice to Whitfield, to give some of his reflections on his former proceedings, as they are recorded in a letter of his to a friend.

'Alas! alas! in how many things have I judged and acted wrong! I have been too rash and hasty in giving characters, both of places and persons. Being fond of scriptural language, I have often used a style too apostolical; and at the same time, I have been too bitter in my zeal. Wild-fire has been mixed with it; and I find that I have frequently written and spoken in my own spirit, when I thought I was writing and speaking entirely by the assistance of the Spirit of God.—*Whitefield's Works*, vol. iv. pp. 235. 243. 8vo. 1771.

Original Communications.

FOR THE CHRISTIAN REGISTER.

Mr REED.....I should be sorry to think I had given *just* occasion to the Editor of the Recorder, to inquire, "whither has fled my sense of *justice* or of *truth*?" And I lament that such a charge is made, or intimation given, when there was no sufficient cause for it.

It is necessary to go back to the origin of this discussion. The unitarians were charged with adopting the same mode of reasoning as the Sceptic and Atheist use. This was considered both uncandid and unjust; as it was said to be exalting human reason above divine revelation, and was proof even of *impiety*. In noticing the charge, I took occasion to refer to Professor *Stuart's* opinion and expression respecting the *orthodox* tenet of *the eternal generation of the Son*, to show that he had precisely the same objection to that, which unitarians have to the trinitarian or Athanasian dogma. But this is evaded, or kept out of sight. And with Professor Stuart, the Recorder says, they have nothing to do. With regard to the doctrine of the trinity, they have not. But as he is "bold" and rational enough to say, that one orthodox tenet is, to his understanding, unintelligible, and involves a contradiction, and therefore he cannot receive it, I see not but that he must be ranked among the *sceptical and impious*, or unitarians be allowed to adopt his mode of reasoning and his expressions, without being held up, (to those who never examine for themselves, nor bring a doctrine to the *test of reason and scripture*, but receive it upon trust, merely because of its antiquity,) as contemners of the word of God. I beg to be informed, if the tenet *reasoned* against and doubted, not to say rejected, by Mr Stuart, and that of *transubstantiation*, still held sacred by the most *ancient and orthodox* church in Christendom, are less opposed to reason, or less clearly taught in the Bible, than the doctrine of the trinity?

But the Recorder says, that "we ungenerously mis-quote." We did not designedly do so. And we are still of opinion, that if the expression, "three distinctions in the Deity," be any thing more than merely "technical," (a term used by the Recorder, but for what purpose, except to contend for a doctrine in *words* only, when it cannot be really and fully defined,* I cannot perceive,) or, if by *distinctions*, the writer means *persons*, as he now says he does, I think I have not mis-quoted, nor misrepresented. I did think, that in adopting the term, "distinctions," instead of *persons*, (the word commonly used by trinitarians) he was aware of the difficulty of defending the *true orthodox* opinion or proposition. And, therefore, I did suppose, and do still suppose, that his theory of three *distinctions* was Sabellian. I do not object, however, to his drawing his own conclusions, or making his own explanations. But I repeat, that there are many who pass for *orthodox*, who adopt the views of those formerly called Sabellians.

When so much stress was laid on the term, "distinctions" rather than "persons," it was believed, that the Editor of the Recorder saw the objections to which the latter was liable; and the old *orthodox* tenet of *three persons* was to be given up as unscriptural and untenable, for the same reason that the doctrine of the *eternal generation of Christ* was given up by the intelligent even among the reputed *orthodox*, who were *bold* enough to exercise their *reason*, and to bring *ancient opinions to the test of scripture*. But, it appears that this was a mistake. The opinion is now distinctly advanced and contended for; and we are censured for not understanding, "*that three persons and three distinctions are synonymous.*"

If, through weakness, I did not understand what was plainly and explicitly stated, it is my misfortune. But if the Editor of the Recorder has advanced a proposition, which he does not understand himself, and the meaning of which he *cannot explain or define*, and if, at one time he only contends for three *distinctions*, and at another, for three *persons*; the fault, perhaps, is quite as much in his language, as in my weak intellect, that he is not very readily and fully understood. I observed, that if three *distinctions* did not mean three *persons*, then it amounted to Sabellianism; or was unintelligible. I also observed, that the statement of the Recorder did *imply*, in my apprehension, that the commonly received trinitarian dogma was a contradiction, inasmuch as he had said, "we do not hold, that God is *one* in the same respect in which he is *three*. We do not maintain that he is one and not one; or that he is three and not three. For this would be a contradiction." At the same time he says, "there are *three distinctions*, and that by *three distinctions*, he means *three persons*." I am, therefore, constrained again to ask, if this means any thing, if it be intelligible, if it is not asserting, that though God is *one*, yet he is *three*; and though *three*, yet he is *one*? This, certainly, is the language of the ancient, orthodox, Athanasian, or trinitarian creed. "That though there is but *one* God, there are *three* persons in the godhead; but though *three* persons in the godhead, that there is only *one* God. That the Father was uncreate, the Son uncreate, and the holy Ghost uncreate; yet there were not *three* uncreate, but one: that the Father was eternal, the Son eternal, and the holy Ghost eternal; yet there were not *three* eternals but *one* eternal, &c. &c.

But what says the Editor of the Recorder himself? It is proper he should explain. He asks, "what is irrational in the idea, that the Being whom we worship is ONE and yet THREE? ONE GOD, and yet THREE PERSONS?"—Have I, then, misrepresented? yes, the Recorder replies, I have. For "what trinitarian ever said that there were *three* Gods; or that God was *three*? This is a gross misrepresentation of our views made by Unitarians."—And yet the Editor says this fully, and almost expressly, according to my weak understanding; for though he asks the question "what is there irrational in the idea, that God is *one* and yet *three*"—it is saying, if I know the common meaning of words, "that the Being, whom we worship is *one* and yet *three*; that he is *one* God, and yet *three persons*." I have not misquoted, and I am "bold" to say, that this is as unintelligible, or as *near* to a *contradiction*, as to say "that one is not one, and that three is not three;" which the Recorder avers he did not say; or to say, "that God is one in some respects, and three in other respects," which he allows he did say.

I have not altered the opinion, before expressed, that the Editor of the Recorder evidently felt the dificulty of defending and maintaining the trinitarian dogma. I consider it a quibble and an evasion, (if it be not weakness) to say, "there is the same difficulty and even contradiction in believing man to be *mortal* and yet *immortal*."—We believe his body *mortal*, and his spirit *immortal*; but no one believes that his body is immortal as well as mortal; or his spirit is mortal as well as immortal. So no one, when speaking of merely spiritual or intellectual beings, or persons, means a being or creature with a body, an animal soul and a spirit, merely because a *human* person or being is so composed and constituted. What is meant by person, when we speak of intelligences or spirits, then, is a distinct and real Being; and not a virtue or quality; not a mode of operation merely, or an attribute: But a Being, which has a separate and actual existence. Why, then, should we *disguise* the matter? why should we use terms, which we think will not be *understood*, or will convey a meaning, not intended? Why talk about *distinctions* which mean nothing; or *persons*, when we do not mean *beings*? Why not be *bold* enough, as Professor Stuart says, in his ingenious discussion with Dr *Miller*, to bring the opinions of antiquity "to the test of reason and scripture?" Can we believe, and does the Bible clearly and plainly teach, *that there is only one supreme, self-existent, uncreated, eternal* SPIRIT or BEING, and yet *three*? or, that the Son is derived or proceedeth from, or is begotten by, the Father, and yet is underived, and equal with the Father? Those who believe the doctrine, have entirely a right so to believe. And they who do not so interpret or understand the Bible have the same right to their opinion; and none but the *conceited* or *bigotted*, will call their opinions *impious*.

I readily admit, as before conceded, that there is a difficulty in the subject. We think most Unitarians will say, that they pretend not fully to understand, or are able to explain, the manner in which the divine wisdom and power and grace dwelt in, or were imparted to our blessed Lord. They have, therefore, always refrained from attempting to *impose* their particular views upon others; or insisting that their interpretations of difficult texts of scripture should be received, and *must* be received as absolutely *necessary* to salvation. All they contend for, so far as my knowledge extends, is the doctrine of the *Divine Unity*; rejecting whatever is clearly and fully inconsistent with this fundamental tenet, which the weakness or ingenuity of fallible men have offered in its support. And it is not only, because of the incongruity of the doctrine of the trinity, as commonly received, with human reason, that they reject it; but because, they are fully convinced it is not taught in the Bible, and is *contrary* to many of its express declarations.

They fully believe in the divine mission of Jesus of Nazareth; that he was the promised *Messiah*; That he received the spirit of God, or *divine* guidance, illumination, direction, power and support, without limitation or measure; sufficient for accomplishing all the high and holy and gracious purposes, for which he was sent into the world. That he came in the spirit and *power* of the most High, to instruct, reform and save the world. That God was with him; and in a peculiar manner, dwelt in him; and therefore, he was called "the Son of God; the dearly beloved of the Father—the Sent of God; the Image of the Invisible God; the brightness of his glory and express Image of his *person*. God so loved the world, that he *sent* his only begotten Son, that they who should believe on, should acknowledge and obey him, might be saved—The Father *sent* the Son to be the Saviour of the world. He *sent* his Son to bless us, by turning us from our sins. He made the Captain of our Salvation perfect thus suffering—He has exalted him to be a Prince and a Savior. He hath set him at his right hand; and given him all power in heaven and earth, and he requires, that *in* his name every knee shall bow, to the *glory* of God, the Father"—on account both of his miraculous birth and of his resurrection from the dead, he is called the Son of God. And when he was crucified, "God raised him from the dead, and exalted him at his own right hand." He was even called *Emanuel*, which means, "God with us." In him God is said to have visited his people. He was the divinely qualified agent and Messenger of the Deity for the gracious purpose of enlightening and regenerating the world. The doctrines he taught, and the work he performed, he was specially authorized and empowered of God to teach and to do. And what he did, therefore, as the agent and Messenger of God, with great propriety is said to be done by the Deity himself.

When the Deity sent Moses to Pharaoh, he said, "thou shalt be a God to him." Moses spoke and acted in the name of God. So did the other prophets. And God who at sundry times and in divers ways, spake formerly to the fathers, in or by the prophets, hath in these latter days, spoken unto us in or by his Son. He is the constituted head of this last and best dispensation of heaven. It pleased the Father that in him should all fulness dwell. And he shall reign till all things are put under him. But when it is said that all things are put under, he must be excepted, who put all things under him. &c.

Is the Editor of the Recorder serious, when he says, (in reply to our assertion, that there is no direct or express authority from the Bible for saying that God is three and that the word *trinity* is not found therein) that the word *unity* is not found there? We are justified in using the phrase *Divine Unity*, by the repeated and explicit declarations "that God is one." When the passages are produced, which clearly and fully assert that there are *three* persons in the godhead, or that the one God is three persons," then it will be time enough to allow that there is a foundation for the term or the doctrine of the trinity.

The Editor of the Recorder pretends there is such a passage: and he refers to 1 John. 5, 7. We confess we are not a little surprised at this; as all learned theologians, of whom many belong to the ranks of ortho-

* The Editor of the Recorder says, "that trinitarians use the word "person" in a different sense from that which is attached to it in common speech:" And therefore they sometimes use the word *distinction*. And for what purpose can this be, except to *mislead* the ignorant or *evade* the reasoning of the intelligent? Those who understand words in the sense commonly used in speech are led to suppose three *beings* are meant by three persons in the trinity, while the *innitiated* are content with the belief of a *technical* trinity! Is this teaching the gospel in *simplicity*?

doxy, have considered this text of very doubtful authority: and most give it up as spurious. Nor are we less surprised to perceive that great stress is laid upon the 59 verse in 7th Chapter of Acts, relating to Stephen. The word *God* is not in the original greek. Stephen was favored with an extraordinary vision of heavenly glory, to support him under his sufferings. "He saw the heavens opened, and the Son of man standing at the right hand of God"—and as the unbelieving Jews were stoning him to death, he exclaimed and said, "Lord Jesus receive my Spirit."

It may not be amiss to refer to some parts of the early addresses of the apostles, after the resurrection and ascension of our Lord, and their spiritual illumination by the Holy Spirit. "Ye men of Israel, hear these words—Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you; him ye have taken and by wicked hands have crucified and slain, whom God hath raised up. This Jesus, God hath raised from the dead and exalted to his right hand. Let all the house of Israel know assuredly that God hath made this same Jesus—both Lord and Christ.' And when the people asked "what shall we do," Peter said, "repent and be baptised—in the name of Jesus Christ, for the remission of sins." Again.—"The God of Abraham, Isaac and Jacob hath glorified his Son, Jesus, whom ye delivered up and denied in the presence of Pilate. But ye denied that just and holy person, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God raised from the dead. Unto you first, God having raised up his Son Jesus, sent him to bless you by turning you away from your iniquities." Again; "the God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him God hath exalted to his right hand, (or *with* his right hand) to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins."

From these passages, it will appear I think, that the apostles were ignorant of the doctrine of the trinity. If they received it, and considered it essential to salvation, it is strange they did not constantly and plainly insist upon it. We will ask further, if the doctrine of the trinity is true and essential, why was it not taught to the ancient Jews? God was graciously pleased to make himself known to them. Their God is our God. He was the true, and the *only* true God. But what if one of their prophets or teachers had required them to "worship *one God in three persons*," as the Editor of the Recorder says the trinitarian christians do; or taught, that though God was *one* yet he was *three*. What, I inquire, would they have said to the doctrine? I know not indeed what they would have said. But, probably, they would have thought he was a *false* prophet.

It is not without great reluctance, that I have prevailed with myself to reply again to the Editor of the Recorder, or to dwell so long on this subject.—Let it be remembered, that I write merely on the defensive; and not that I contend my *particular* views should be adopted. But my opinions are dear to me; and I consider them worth contending for, and shall contend for them so long as they are misrepresented, so long as opposite sentiments, which I consider erroneous, are urged as *exclusively* true, and all who do not receive them are condemned, or represented as *sceptical* and *impious*.

For the same reason that *Calvin* and *Luther* opposed the "orthodox" doctrines of the Romish Church, and contended earnestly for what they believed to be the truths of God's holy word, liberal protestants and unitarians, at the present day, ought to defend what they believe, after diligent and candid study of the bible, to be the real doctrines of the gospel, without regard to the calumnies or anathemas of any one. I believe the Calvinistic and trinitarian system to be very erroneous and one of the many *Anti-Christs* which have prevented the spread of the gospel among the heathen. With professor *Stuart*, and *John Robinson*, I believe, that the Kingdom of God is *progressive*; and that whatever will not bear the test both of reason and scripture, must sooner or later be given up as error or as unimportant.

ALPHA BEETA.

Canals. A gentleman of Plainfield, Mass. in a letter to a gentleman in Boston, urges the importance of a canal which shall unite the Hudson with the Connecticut, and the Connecticut with Boston harbour. One plan is to take the water from the Connecticut at the foot of the fifteen mile falls, and to carry the canal on a level by embankments &c. as far as Miller's river, thus obtaining an elevation of about 350 feet, which it is believed would be sufficient to carry the canal over the high land in Ashburnham, or farther south through Athol, Philipston, Templeton, Hubbardston, Westminster and Princeton to a branch of Nashua river.

An other plan is to carry the Canal across Miller's river, on a level to Chickapee river, thereby gaining an elevation of 450 feet.

In connexion with this canal, there is another plan for uniting the waters of the Hudson with this canal. In this manner the trade from the west would be be opened with Boston, by means of the Erie canal. We are told that the distance from Troy to Boston, is not so great as from Troy to New York. Could such a communication be effected, by a canal, or by a railway where a canal should be impracticable, the advantages which Boston would hereafter derive from this communication would be incalculable The letter closes with the following remarks.

The time has come when the Legislature of Massachusetts must take an important attitude on the subject of internal navigation, and secure, if possible, all the advantages that lie in their jurisdiction. Some sacrifices must be made to explore every place that will open the best communication with Connecticut river, and that with the Hudson. A proud trophy would be raised to the genius of that commonwealth if she should succeed in triumphing over the obstacles which nature has interposed, and which have been considered as insurmountable. They may be, but the time will never be better employed than to make a fair experiment—and the whole tract of country between Boston and Connecticut, between that river and the Hudson, ought to be accurately surveyed, and the whole topography of the state ascertained, to forma basis of the practicability of uniting Boston harbor with the Hudson river and the Connecticut.

Churches in New-York. The last New-York Observer. has a table of the Churches and Ministers in New-York The whole number is ninety-five, viz. Baptist, 11—Friends, 4; Independent, 4—Lutheran, 2—Methodist, 13—Moravian, 1—New Jerusalem, 1—Presbyterians, 19—Episcopal, 18—Reformed Dutch, 13—Roman Catholic, 2—Synagogue, 1—Congregational, 1—Universalist, 2—Of no denomination, 3.

General Intelligence.

Emigrants to Hayti. Some symptoms of discontent have been manifested of late, among the emigrants to Hayti. It is said, however, that the greater portions of them are thriving and contented. The discontented ones are chiefly of those who are neither mechanics or agriculturalists. The following extract of a letter from Mr Granville, to Rev. Mr Allen, gives us a clue to the causes of their discontent.

"Hayti is the only nation where a man of color may enjoy the privileges of a man. But the high pretensions of some servants, who have not found here the remains of splendid tables, and who thought that with the old coats and boots of their masters, they would become gentlemen and lords, their disappointed vanity being not able to bend to the hoe or the axe, return to the broom and the shoe brush, in the United States—farewell to them."

A letter of Mr Hugers, on the same subject, concludes in the following manner.

"Of the thousands who have emigrated, I am persuaded that there is scarcely a man, who comes under the influence of moderate and reasonable expectations, and with the determinaton to persevere in industry, in order to lay a foundation for prosperity, but has realized what he anticipated.

Distressing Event. Four young men, were drowned in Providence river on Sunday last, by the upsetting of a sail boat. The eldest aged 18 was a son of Capt. B. Aborn. The other three aged 17, 15, and 14, were sons of Richard Lippitt Esq. Cashier of the Providence Union Bank. This most afflicting event must have been greatly aggravated in the minds of the parents by the circumstance that it took place on the *Sabbath*, when, instead of violating the acknowledged claims of on of our most important religious institutions, these lads should have been at church, or attending to their religious and moral cultivation at home. We do not think that *sailing* for amusement, on the Sabbath, is any worse than *riding* for amusement, on the Sabbath, is any worse than *riding* for amusement. We look upon both as inconsistent with the acknowledged claims of the day, and as tending, in proportion to the standing of the individual, and the weight of the example, to nullify and distroy an institution most salutary and important in its influ-ence, on the morals, the peace and happiness of the community.

CITY GOVERNMENT.

The new city government was organized on Monday. The oath of office was administered to the Mayor by Judge Lincoln. Francis J. Oliver, Esq. was reelected President of the Common Council, R. F. M'Cleary, Esq. City Clerk, and Thomas Clark Esq. Clerk of the Common Council.

After the oath was administered, the Mayor delivered an interesting Address to the City Council.

New York, *May 2.—From New Orleans.*—By the ship William, in the unprecedented passage of ten days from New Orleans, we have received papers to the evening of the 19th ult.

Painful Disaster.—We regret to learn, that on the 14th ult. at two in the morning, the steam boat Teche, Captain Campbell, on her passage to New Orleans, when about ten miles below Natchez her boiler burst, three men were killed and several severely scalded. The boat was set on fire, and with her cargo, of about 5000 bales of cotton, consumed; she had on board about 70 passengers. The scene of confusion can only be imagined—Most of them got ashore in the yawl in three trips, and some floated from the burning wreck on bales of cotton, and were saved. The calamity did not end here—the steam boat Washington was soon after passing up, hove to, and a boat with from 12 to 18 of the survivors, attempted to board her, upset, and were drowned.

Milledgeville, April 10. What a change! The cotton market opened last fall at 7 and 8 cents, and even these prices were with difficulty obtained. Yesterday *twenty-seven* cents were offered in this town and refused! We hear it sells in Augusta at *thirty* cents, and but a short supply on hand. In Savannah the stock on hand has changed owners three or four times without leaving warehouses. Expresses are riding into every part of the country in pursuit of the article. But we regret to say they find but little. The planters sold out too soon. *Journal.*

Baltimore, May 1. *Latest from Rio Janeiro.*—By the arrival last evening of the brig Virginia, Capt. James Phillips, from Rio, we have accounts from that place to the 15th of March, from which we learn that considerable aprehension for the safety of Montevideo were entertained after the news of the successes of Bolivar in Peru had been received—troops had been sent from Rio to Montevideo, and a ship of war with troops sailed same day with the Virginia.

Firewards. The Board of Firewards was organised on Saturday last by the choice of Col. Daniel Messinger as Chairman, and Stephen Codman Esq. as Secretary, and Mr George Humphreys, Messenger.

Number of Representatives The City Council have fiixed the number of Representatives for the city the ensuing political year at twenty, being five less than the city sent last year.

Baltimore. It is computed that the water power within wenty miles of this city, is equal to one million six hundred tand thirteen thousand spindles. All this power, however, is located within a semi-circle.

Eleven Million Loan.—Samuel L. Southard, acting Sec. of the Treasury, has given notice in the National Intelligencer, that on the first day of October next, the Eleven Million Loan of 1812, with the interest due thereon, will be paid off.

Increase of Travel. The increase of travellers seems to keep pace with the additional facilities of communication. Three steam boats arirved here on Saturday from New-York, bringing about one hundred and twenty passengers. The steam boat Linnæus left New-York the same day with about ninety passengers, for Hartford. *New Haven pa.*

The cultivation of Cotton has been introduced at the Sandwich Islands—in one island 12,000 acres have been inclosed for the purpose. A manufactory is also established.

The Charleston Patriot of April 16th, says, "To convey an idea of the rage of speculation in cotton, we would merely state that the same parcel has during the week, changed owners six or seven times, without leaving the hands of the factor."

Battle of Breed's Hill. A young Artist of this city is painting a Picture of the Battle of Breed's (erroniously called Bunker's) Hill, or the death of Gen. Warren, which is to be exibited for the first time on the 17th of June.—The design of this Picture is taken principally from the celebrated Picture of the same subject, by John Trumbull, Esq. *Cent.*

Gen. Lafayette is said to have located the township of land granted to him by Congress, in Florida, near the seat of Government, and to have offered one half of it for sale. *Cent.*

The British government have concluded a treaty with Buenos Ayres—in which permission is given for a Protestant Church. *Palladium.*

Two new Professorships have been created in Cumberland College, in the state of Tennessee, the one to be called the *Lafayette Professorship*, the other the *Jackson Professorship*.

A Unitarian Society has been formed in Augusta, Maine, and a pastor has been engaged temporarily.

Professor Hedge has been elected President of the Middlesex Bible Society, vice the late Gov. Brooks.

150,000 individuals were reduced from affluence to beggary by the late inundations in Hanover.—One young officer had saved the lives of 150 persons. A subscription of 10 to 15,000 has been raised in England.

From Peru. Recent arrivals from Lima, and other parts, have brought Peruvian accounts to the beginning of February. The Spanish Royalist still held the strong fortress of Callao; but it appeared that Bolivar was exerting all his energies to embody a force sufficient to reduce them by force of arms to unconditional submission.—For this purpose all the disposable force, naval and military, collected at Guayaquil, had been despatched to the vicinity of Callao. Of the naval force was the stout frigate Protector, of 60 guns. The Peruvian Congress was to assemble at Lima the 10th of February; but as four fifths of the members were Priest, (*Padres*) and as the Dictator held this class of men to be bad legislators, it was expected the body would be disolved, and a new choice take place. Mente Gardo, who was a candidate for the Governourship of Lima, had been assassinated the last of January. Of the 4000 troops sent by the Republic of Colombia to reinforce Bolivar's army, 1800 of them had fallen victims to the climate and fatigue in crossing the Isthmus.

Other accounts say, that the Spanish General Olaneta continued in force in Upper Peru, and had declared his determination to defend it to the last extremity against Bolivar.

From Brazil. We have accounts from Pernambuco to the 25th March. Business was represented as dull, produce scarce, the people very wretched, assassinations frequent, and religion and morals at a low ebb. It was stated to be no uncommon thing to see a priest at the altar in a state of intoxication. The Imperial Government appeared to be well established; but it was thought its popularity would cease should any attempts be made to connect the Government with that of Portugal.

From Beunos Ayres and Monte Viedo. Accounts to the 6th of February announce, that great rejoicings had taken place in Buenos Ayres on the receipt of inteligence that the British Government had recognised the Independence of the south American States. The Portuguese contined to occupy Monte Viedo, and had received reinforcement of troops, and a frigate, sloop of war, and a brig, from Portugal. It was known there, that Bolivar intended to make them a visit, after quieting all Peru. He will have a long march of it.

Mummies. Mr Huskisson, during his late speech on the reduction of duties of certain articles, mentioned the following laughable fact:—

"A Friend of his had imported a mummy three thousand years old. The custom-house could not call it a 'raw material.' so after much debating, they voted it a 'manufactured article.' (*Loud Laughter.*) It was valued at 400*l* and being pronounced a *Manufacured article*, he had to pay 200*l*. or 50 per cent."

Gen. Layfayette left New-Orleans on the 15th ult. in the steam boat Natchez for St Louis, accompanied by the Governor, &c. as far as Natchez.

ORDINATION.

On Tuesday, the 3d inst. at Saint Paul's Church, Boston, Daniel S. B. Goodwin, and Thomas S. W. Mott, were admitted to the holy order of Deacons, by Rt. Rev. Bishop Griswold. Prayers were read by the Rev. George Otis. A discourse was delivered by the Bishop on the occasion.

*** To Correspondents. The communication signed "A Parent," was received too late for insertion this week. It shall appear in our next.

The article from Sir William Jones which we inserted last week, was collected from different parts of the works of this distinguished man, and published in its present form originally in the New-England Galaxy. It came to us through a country paper, where it was inserted by the request of a correspondent without any credit to those who had the merit of preparing it.

MARRIAGES.

In this city, by the Rev. Mr Dean, Mr Walter Watkins to Miss Apphiah F. Eaton, daughter of Mr Rufus E.

In Marblehead, Mr Robert Burredge to Miss Eliza Ann Grant,

In Woburn, by the Rev. Mr Bennett, Mr Oliver B. Coolidge to Miss Almyra Wyman.

At New Bedford, on Monday last, Mr Geo. Tyson, merchant of Boston, to Mrs Merriabah Keith, of the former place.

In this city, on Sunday evening, by Rev. Dr Gardiner, Mr Timothy S. Nichols to Miss Catherine Smith.

In Roxbury, Mr Benjamin J. G. Draper to Miss Hannah Burrill.

In Providence, on Wednesday evening last, by Rev. Mr Edes, Captain William C. Barstow, of New York, to Miss Sarah F. Morton, daughter of Cap. Silas Morton, of Pembroke, Mass.

In Hardwick, by Rev. Mr Thompson, of Barre, Mr Eben'r. Jones, Merchant, of Augusta, Me. to Miss Clara Mendell, of Hardwick.

DEATHS.

At Nice, in Italy, March 17, Mr Gorham L. Freeman, aged 33, of the house of Freeman, Cobb & Co. of this city.

In Scituate, on Friday, John Thaxter, Esq. Counsellor at Law.

On Thursday morning last, widow Elizabeth Hopkins, aged *one hundred years.* Funeral from her late dwelling-house, Hanover-street, on Sunday afternoon, immediately after divine service. Relatives and friends are requested to attend without further invitation.

In Dedham, Miss Judith Thacher, aged 63, daughter of the late Oxenbridge Thacher, Esq.

In Dorchester, on Monday morning, William Clap, Jr. aged 6 years. son of Capt. William Clap.

In this city, on Tuesday, Mr William Francis Lepean, eldest son of Mr John Lepean, aged 22 years.

On Sunday, Capt. Nathaniel Fletcher, Superintendent of the Massachusetts General Hospital, aged 50.

In Scituate, on Friday, John Thaxter, Esq. aged 31.

In Medfield, on Thursday last, Capt. William Clark, aged 66.

In Sharon, on Wednesday last, widow Mary Morse, aged 83.

At Key West, Dr Stillman, of the United States Hospital at that place.

At St Croix, 7th ultimo, Rev. Pascal N. Strong, of New York.

In France, M. de Wendel, a Member of the Chamber of Deputies. He was one of the largest Iron Manufacturers in France. Having emigrated during the revolution, he employed his time in England in acquiring a knowledge of British industry and enterprise; and on his return to France, repurchased the property of his family, and prosecuted with great success, the arts he learned in England.

In France, the Marquis de Bonny, Peer of France and Gov. of the Royal Chateau at Fontainbleau.—The Baron Jaubert, Bishop of St Florer.

In Italy, Signor Galmini, the first tenor singer of Italy, and formerly master of the Chaple le Pope Beroit the 14th, aged *One Hundred and Thirty-eight years.*

In Rochester, on the 26th ult. Capt. Calvin Mitchell, aged 53

In Watertown, 23d ult. Miss Selia Davis, in the 24th year of her age, daughter of Mr James Davis, formerly of Providenc.

In London, in March last, Doct. Charles Yarnold, aged 45, a celebrated physician, and son of Mrs. Elizabeth Yarnold, of Weston, Mass.

WEEKLY REPORT OF DEATHS IN BOSTON,

Ending April 30; from the Health-Office Returns.

April 20. Warwick Jones, 35. 23d. Sarah S. Evarts, 10; Joseph Sharp, 6; Nancy Cassimore. 24th. William Simpson; Edward Tuttle; Oliver C. Tileston, 34; Eliza W. Spring, 34. 26th. John Pray, 6 mo; Hiram Bosworth, jr. 2; Eunice Ray, 82; —— Dunavan. 26th. James O'Neal, 14 mo; Caroline Pratt, 13 mo; Henry Tucker, 16 mo; Mary Thomas, 56; John Skinner, 13; David Woodman, jr. 1 day; Susan R. Blair, 15 mo; Mary Clay, 32. 27th. Child of Julia Cruft; Abagail Cassell, 54; Mary Tucker 60. 29th.—Child of Darby Dunnavan, 2 days; James Minzie; Alden Potter; Susan Ruff; Verta Maher, 44. 30. Mary McCleughlin, 14 mo; Charles B. Shutleff, 2 1-2; James Baily, 6; Mary A. Richards, 2 1-2.

THE PRONOUNCING BIBLE.

Price 2,50 and 3,50.

JUST published, and for sale by Lincoln & Edmands, 59 Washington Street, (53 Cornhill).

The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.

RECOMMENDATIONS.

From Mr Gould, Principal of the Latin School, and Mr Emerson, the late Principal, and Mr Miles, the present Principa of the English High School in Boston.

Messrs Lincoln & Edmands,

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed. Yours, &c. B. A. GOULD,
G. B. EMERSON,
S. P. MILES.

Boston, Aug. 18th 1824

From the Rector of Christ Church, Boston.

Messrs Lincoln & Edmands,

I am happy to learn that you contemplate publishing an edition of the whole Bible on the plan of Alger's Pronouncing Testament. Highly approving of this plan, and persuaded that it is calculated greatly to facilitate the attainment of a correct and uniform pronunciation among all classes of readers, you have my best wishes for abundant success in your laudable undertaking. Very respectfuly yours,

June 23, 1824. A. EATON.

CHRISTIAN EXAMINER,

THIS day published by CNMMINGS, HILLIARD & Co. No. 134, Washington-street.

CONTENTS.

Miscellany. On the Instability of Human Resolutions,
Religious Feeling,
Perversion of Scripture Language,
Biographical Sketch of Governor Brooks,
Collections. Letters of Evelyn and Taylor,
Address of Bishop Leighton,
Poetry. The Voice of Spring,
Review. Art. V.—Essays on the Nature and Uues of the Various Evidences of Revealed Religion,
Art. VI.—A faithful Narrative of the Conversion and Death of Count Struensee, late Prime Minister of Denmark,
Art. VII.—A Greek Grammar of the New Testament. Translated from the German of George Benedict Winer, Professor of Theology at Erlangen,
Intelligence. Christianity in India,
Divinity School in Cambridge,
Annual Election,
Cruden's Concordance,
New Publications
Dedications,
Installations,
Ordinations,
Obituary,

All remittances for this work and communications relating to it, (of whatever kind) are henceforward to be addressed to Mr Frederick T. Gray, at the store of Messrs. Cummings, Hilliard & Co. No. 134, Washington Street, Boston.

The Subscriber has relinquished the agency of the Christian Examiner. Subscribers to that work and Agents indebted for it, are requested to remit the sums due to Mr Frederick T. Gray, he being duly authorized to receive the same.

Boston, May 7, 1825. OLIVER EVERETT.

CAPPE'S EXPLICATION, &c.

AN Alphibetical Explication of some Terms and Phrases which occur in Scripture, in Hymns and Psalms, and other Books of Devotion,—intended to promote the profit and pleasure of those who use them. By the late Rev. Newcome Cappe.

☞ For sale at this office. May 7, 1825.

NOTICE.

A MEETING of the *Society for the promotion of Theological Education in Harvard University*, will be held on Thursday, the 12th inst. at the Hall of the American Academy, in the Athnæum, Pearl street, Boston at 10 o'clock, A. M.—*To consider the expediency of applying for an incorporation*, and to act on any other business that may come before them.

may 4 JAMES WALKER, *Sec'y.*

YOUNG LADIES SCHOOL.

THE public are respectfully informed that Miss Bathsheba Whitman will take charge of the Female School in East Bridgewater during the ensuing Season. The first term will commence on the 2d Monday in May. Tuition from 25 to 30 cts. per week—Board in the neighbourhood on reasonable terms—For admission to the School or information respecting it, apply to the Subscriber. S. L. MITCHELL.

East-Bridgewater, April 23d.

EDWARD ALLEN—THE PATIENT MAN.

A few copies of this admirable tract have been procured by the Trustees of the Publishing Fund and are for sale at Monroe and Francis' Book Store No. 128 Washington Street. April 30

MOURNING CUSTOMS & RITES.

JUST received and for sale at this office, a tract of sixteen pages, "On the Duties of Consolation, and the *Rites* and *Customs* appropriate to *Mourning*. This tract is presumed to be by the author of "The Unitarian's Answer."

April 30.

NEW TRACT.

THE Trustees of the Publishing Fund have now in press. Edward or the Sunday Scholar, by Mary Hughes, author of William's Return, &c. And will shortly be out and for sale by Munroe & Francis, and at this office and by other agents of the Society. April 30

WILLIAM BROOKS

TENDERS his thanks to the Parents and Guardians of the Children, who have been placed under his instruction the last year, and solicits a share of the public patronage. His School is open for the reception of Masters and Misses, No. 10 Portland-Street but will be removed as soon is he can find a more eligible situation.

He teaches Reading, Writing, Arithmetic, English Grammar; also the Analysis of sentences with rules for pointing the same; also Geography with the use of the Atlas and Globes, with a solution of problems; also History, Astronomy, Natural Philosophy, Rheterrick, Logic, &c.

He will employ an Instructress to teach Painting and Needle work in all its branches.

N. B. Terms reasonable, and made known at his school, No. 10, Portland-Street.

Boston, April 23, 1825. 3w

FEMALE CLASSICAL SEMINARY.

THE Summer term of this Institution will commence on Monday, May 2d. The Principal having enlarged and systematized his plan, has published it in a small pamphlet, which may be obtained by calling, or addressing a line to him at Worcester. A few more young ladies may obtain board in his family by an early application.

B. F. FARNSWORTH, *Principal.*

Worcester, April 4th 1825.

FOR SALE.

FIFTY BALES of Fine Shirtings warranted to be sea island Cotton, manufactured at the Danvers Cotton Factory. Apply to RUFUS DAVENPORT, 63 *Broad-St.* or HALE & CROSS, 31 *Kilby-St.*

April 23

POETRY.

[FROM THE BOSTON SPECTATOR.]

Dear moments of childhood! how sweetly ye smile,
As I gaze on the vista of years that are gone;
Ye smile in your innocent loveliness, while
In the downhill of life we are hastening on.

O, could I return to your beautiful prime,
When ye shone like the morn of a clear summer day,
And my spirit ne'er thought how the footsteps of time,
Like the flight of an eagle, where hast'ning away.

O, could I return to those innocent hours,
When my heart knew no sorrow, that fled not as soon
As the soft drops of April that fall upon flowers,
And vanish at once in the bright air of noon.

O then, I might taste of the silent delight,
That beams in the eye of an infant, and flows
As peacefully on as the dove in her flight,
Or the dew stealing out of the cup of a rose.

O then I might lay all my sorrows at rest,
And be calm as the first whisper'd zephyr of spring,
When it comes on its pinions of down from the west,
And shakes the soft fragrance of May from its wing.

O then might I know what it is to be free
From the burden that presses a heart to the grave,
Might charm back the feeling of brightness and glee,
The first look of love and gentleness gave.

But no—I have passed from the fresh blooming shore,
Where life gathers round it its verdure and flowers;
I can fondly look backward—but ah! never more
Can I taste of your sweetness—ye innocent hours!

Then whither—ah whither escape from the night
Which darkens more deeply the farther I go?
Look out from the gloom, some benevolent light!
Like a star on a traveller, who wanders below.

A light is now breaking—it comes from above,
Still clearer and purer than life's early dawn;
It descends with the motionless flight of a dove,
And guides me in safety and cheerfulness on.

Then let me not turn to the innocent hours
Of childhood, when brighter hours wait me before;
There are thorns in life's earliest and tenderest flowers,
But yonder are flowers that shall sting me no more.

THE FIRST OF MAY,

From Buchanan, by Mr. Wrangham,

Hail! sacred, thou, to sacred joy,
To mirth and wine, sweet first of May!
To sports, which no grave cares alloy,
The sprightly dance, the festive play.

Hail, thou, of ever circling time
That gracest still the ceaseless flow!
Bright blossom of the season's prime,
Aye hastening on to winter's snow!

When first young Spring his angel face
On earth unveil'd, and years of gold
Gilt with pure ray man's guiltless race,
By law's stern terrors uncontrolled.

Such was the soft and genial breeze,
Mild Zephyr breathed on all around;
With grateful glee, to airs like these
Yielded its wealth the unlaboured ground.

So fresh, so fragrant is the gale
Which o'er the islands of the Blest
Sweeps; where nor aches the limbs assail
Not age's peevish pains infest.

Where thy hush'd groves, Elysium, sleep,
Such winds with whispered murmurs blow;
So, where dull Lethe's waters creep,
They heave scarce heave, the cypress-bough.

And such when Heaven with penal flame
Shall purge the globe, that golden day
Restoring, o'er man's blighted frame
Haply such gale again shall play.

Hail, thou, the fleet year's pride and prime!
Hail! day which Fame should bid to bloom!
Hail! image of primeval time!
Hail! sample of a world to come!

Miscellaneous.

NEWSPAPERS are the best and surest civilizers of a country. They contain within themselves not only the elements of knowledge, but the inducements to learn. There is no one so instructed, no one so ignorant, as not to learn from them something. It seems impossible that any people, within whose reach good newspapers can be brought, can resist the temptation to letters. In America, where alone the thing has been tried, a native, unable to read, cannot be found. It is thus that the miscellaneous character of a newspaper makes it more valuable than if it contained political occurrences and political dissertations. The understandings of its readers are led on, by degrees, from the simplest domestic occurrences to those which affect their remotest interest or appeal to their noblest sympathies; from the overturning of a coach to the overturning of an empire. It is impossible that a man, however narrow may be his views, can cast about in such a mass of information for that which particularly concerns his own objects or pursuit, without stumbling on something which enlarges his ideas, or exercises his reason. It is necessary to have seen a people among whom newspapers have not penetrated, to know the mass of mischievous prejudices which these productions instantly and necessarily dissipate. We may instance the belief in witchcraft, and the rage which, on the approach of scarcity, was formerly directed against all the dealers in provisions. No man accustomed to watch the state of crops and markets, the speculations on the adequacy or deficiency of supply, can, for a moment, suppose that scarcity or plenty depends upon the bankers or millers of his district, or that violence towards them can produce any other than a bad effect. This is an example of the general effect of newspapers. The instruction is conveyed, not by the direct inculcation of opinion, but by the habit of looking beyond the narrow circle of a man's personal observation to the results of a more enlarged view. A newspaper is, in fact, the instrument which enables an individual to avail himself of the experience of the whole community.—

Westminster Review.

From the London Examiner.

MEMOIRS OF MOSES MENDELSOHN, THE JEWISH PHILOSOPHER.—BY M. SAMUELS.

We know of nothing more instructive or more entertaining than a piece of biography, the subject of which is so removed from the common walks of life, that we are indulged with a sort of a peep into another species of existence. Such, in many respects, is the work before us, which records the career of a man every way extraordinary. Many of our readers need not be informed that Moses Mendelsohn was a German Jew, of profound acquirement, both in Hebrew lore and general learning; whose philosophic spirit and temperament acquired him the name of "the Jewish Plato." The career of this highly gifted and amiable Jew was as honourable as singular. Brought up in extreme poverty, by the mere force of his own genius and that union of endurance and forbearance which, in a literary and philosophic point of view, is possibly the surest guide to grand results, he became not only a great Hebrew scholar but classically endowed, in the more general sense of the term, and in particular, a meditative and acute metaphysician. With all this acquirment, and afflicted with very indifferent health, this compound of genius, perseverance, industry, also contrived to amass a fortune in a mercantile capacity, and was finally influential both in property and talent. The head of a new and more liberal school, in regard to the literature and philosophy of his own tribe, he was also a particular star in the then rising literary constellation of Germany, consisting of Lessing, Abbt, Nicolai, the Eulers &c. Mendelsohn was born at Dessau in 1729, but his fortune and his fame were acquired in Berlin, where he died in 1786, at the age of 57, possessed of the highest reputation both among Jews and Christians.

In a brief notice of this nature, all attempt to expatiate on the various labours of a distinguished literary and philosophical life would be futile; but there is something in the character of the biography before us, composed as it is by an Israelitish pen, which renders it extremely worthy of perusal. In the first place, we are indulged with a curious display of modern Judaism and Christianity; and secondly, we acquire an instructive view of the peculiar notions which stand in the way of the conversion of the Jews, and which tends to keep them a separate people. These points are admirably illustrated in the celebrated letter from Mendoisohn to the enthusiastic Lavater, who, something with the temper of our Priestly, sought to engage him in a controversy on the evidence of christianity. In this calm and finely composed production, the Jewish philosopher, while he gently repels the invitation of Lavater, rejects all disposition to make converts on his own part, as diametrically opposed to the Jewish religion. The rabbins, he observes, unanimously teach that the written and moral laws of the Jews are obligatory on themselves alone; and they are so remote from the Proselytomania, that they endeavour to dissuade by forcible remonstrances every one who comes forward to be converted. 'Proselytes,' says the Talmud, "are annoying to Israel as a scab." "We believe," continues Mendelsohn, "that all *other nations* have been directed by God to adhere to the laws of nature and the religion of the patriarchs. Those who regulate their lives according to the precepts of this religion of nature and of reason, are called *virtuous men of other nations*, and are the children of eternal salvation." Again,—"Suppose there were amongst my cotemporaries, a Confucius or a Solon, I could, consistently with my religious principles, love and admire the great man, but I should never indulge the extravagant idea of converting a Solon or a Confucius. What should I convert him for? As he does not belong to the house of Jacob, my religious laws were not legislated for him, and, as to *doctrines*, we should soon come to an understanding. Do I think there is a chance for his being saved? I certainly believe that he who leads mankind to virtue in this world cannot be damned in the next. And I need not now stand in awe of any College that would call me to account for this opinion, as the Sorbonne did honest Marmontel."

We have given the foregoing passage for a double reason: first, as showing the real nature of the obstacles to conversion between Judaism and Christianity, and the notions which tend to keep the Jews, a separate cast, like the Hindoos; and, secondly, because it exhibits the ultimate triumph of Reason and Philosophy over the barbarous dogmata, which in one religion exterminate entire populations, in the name of the Lord; in another, make the virtues of heretics only splendid sins; in a third, damn unbaptised infants a span long; and in a fourth, do not make virtue the road to salvation *simpliciter*, but *secundum quid*. It is pleasant, we repeat, to perceive the manner in which humanity, common sense, and the collision of various intellect, gradually wears down these asperities, and philosophises all these notions into something socially endurable. Were the religion of Odin still existent, the progress of civilization would by this time have worn a portion of the iron out of the system, and the hall of Valhalla would have required fewer sculls and have been less uproarious. As in astronomy, there is a general centre for the universal system, and with fair play, all men sooner or later find themselves attracted by it.—Were not this the case, the moral world would go to pieces.

We particularly recommend the whole of the letter of Mendelsohn to Lavater, as highly honorable to modern Judaism; but as a literary history, this volume is also interesting. The labours of Mendelsohn were various and abundant, as a list of his works at the end will show: a perusal of that alone will prove him an extraordinary individual; but there is something in the connection of the entire book, which distinguishes it from the general run of kindred biography, and recommends it to the notice of those who like to contemplate the various hues which education and circumstances bestow on human existence.

MARRIAGE. Without the permanent union of the sexes, there can be no permanent families: the dissolution of nuptial ties involves the dissolution of domestic society. But domestic society is the seminary of social affection, the cradle of sensbility, where the first elements are required of that tenderness and humanity, which cement mankind together, and which were they entirely extinguished, the whole fabric of social institutions would be dissolved. Families are so many centres of attractions which preserves mankind from being scattered and dissipated by the repulsive powers of selfishness.

SUICIDE PREVENTED.

An Interesting Narrative. Translated from the Italian for the Salem Observer.

Mr ——— meeting unexpectedly one day his dear and intimate friend, with a distressed countenance, inquired of him, with much solicitude, what could have occasioned it? The friend, at first refused to answer him, but at length, after much importunity, he said, that he was completely weary of his life, and that he had resolved at once to terminate his days. This friend, struck with surprize, after a short pause, reflecting upon the primary good dispositions of human nature, and upon some other particular circumstances, demanded of him, the directions for his funeral, requesting also, that he would tell him how much money he had in his purse. He replied, that he was now richer both in gold and silver than he had ever been before. His philosophical friend then said, that such a sum of money would soon be useless to him, but that he knew some deserving persons to whom it would be a great relief, beseeching him, that he would, as the last favor, immediately go with him and present to them the money with his own hands before he died. After much intreaty he consented, and they enter a chamber every part of which indicated misery and affliction. They beheld a man surrounded by a numerous family, all occupied in various labours; but it was too apparent, that their industry in vain exerted itself to repel their extreme misery. The money is distributed among them. Oh! who can give any adequate idea of the humble gratitude of these miserable people, who on their knees embraced the garment and hand of their benefactor; or, who can express the tender and unusual pleasure that penetrates his heart? Behold them in one group! Instead of speaking they weep together. Embracing his friend, he, who a short time before had determined to destroy himself, cries, I will live, and every day by relieving the distressed, I will taste the luxury of doing good.

The above story evinces, that active benevolence is the most efficient promoter of happiness, and the best antidote against despair.

WORDSWORTH. Mr Wordsworth, in his person, is about the middle size, with marked features, and an air somewhat stately and quixotic. He reminds one of some of Holbein's heads, grave, saturnine, with a slight indication of sly humour, kept under by the manners of the age or by the pretensions of the person. He has a peculiar sweetness in his smile, and great depth and manliness and a rugged harmony in the tones of his voice. His manner of reading his own poetry is particularly imposing; and in his favorite passages his eye beams with preternatural lustre, and the meaning labors slowly up from his swelling breast. No one who has seen him at these moments could go away with an impression that he was a man of no mark or likelihood? Perhaps the comment of his face and voice is necessary to convey a full idea of his poetry. His language may not be intelligible, but his manner is not to be mistaken. It is clear that he is either mad or inspired. In company even in a *tete-a-tete*, Mr Wordsworth is often silent, indolent and reserved. If he is become verbose and oracular of late years, he was not so in his better days. He threw out a bold or an indifferent remark without either effort or pretension, and relapsed into musing again. He shone most (because he seemed most roused and animated) in reciting his own poetry, or in talking about it. He sometimes gave striking views of his feelings and trains of association in composing certain passages; or if one did not always understand his distinctions, still there was no want of interest—there was a latent meaning worth inquiring into, like a vein of ore that one cannot exactly hit upon at the moment, but of which there are sure indications. His standard of poetry is high and severe, almost to exclusiveness. He admits of nothing below, scarcely of any thing above, himself. *The Spirits of the Age.*

HON RUFUS KING.

Mr KING was born in Maine, graduated at Cambridge in 1777, and was classmate with Judge Dawes, the late Rev. Dr. Bentley, Dr. Freeman, and other distinguished men.

"From 1784 to 1786, he was a delegate from Massachusetts to the Old Congress; and in 1787 was a Member of the Federal Convention, of which Washington was President, and which formed and proposed our *Magna Charta*, the existing *Constitution of the United States*, and signed it.

"In 1788 he was a delegate from Newburyport, and a leading Member of the Massachusetts Convention which ratified the Federal Constitution.

"Having married at New York, he became a citizen of that State, and was not eligible to be chosen a Senator to Congress for this State. He was early elected a member of the Assembly of New York; and in 1789 was appointed a U. S. Senator from that State. In 1796, he was appointed by President Washington, whose confidence he always enjoyed in an eminent degree, to be Minister to the Court of London; was the successor of John Adams, Thomas Pinkney, and John Jay; and filled that important station many years, until he requested to be recalled. In 1813 he was appointed a U. S. Senator from New York, and when his term of service expired, was recommended for re-appointment by Governor De Witt Clinton, and his late colleague. Mr. Van Buren, and was eventually re-elected by a Legislature of opposite politics."

WOMAN.

It is not the smiles of a pretty face; nor the tint of thy complexion, nor the beauty and symetry of thy person, nor yet the robes and decorations which compose thy artificial beauty, that constitutes thy loveliness; no, nor that enchanting glance, which thou dartest with such lustre on the man thou deemest worthy of thy affections. It is thy pleasing deportment—thy chaste conversation—thy sensibility, and the purity of thy thoughts—thy affable and open disposition—sympathising with those in adversity—comforting the afflicted—relieving the distressed, and above all, an unfeigned humility of soul, and a sincere and perfect regard of the precepts of christianity.—These virtues constitute thy *loveliness*—adorned but with those of nature and simplicity, they will shine like the refulgent sun, and display to man that the loveliness of thy person is not to be found in the tinsel ornaments of the body, but in the reflection of the rectitude and serenity of a well spent life, that soars above the transient vanities of this world, and when thy days are ended here upon earth, shall be the preparation of thy spirit for the regions of eternal bliss.

STUDENTS' UNIFORM. The executive government of Dartmouth College have proposed the following uniform for the students, which it is expected will be established by law at the next session of the Trustees.

"Black coat, with rolling collar, single breasted, having on the left breast a sprigged diamond 3 1-2 inches long and 3 wide: and on the left sleeve, half a diamond for Freshman; two halves placed one above the other, for Sophmores; three for Juniors; and four for Seniors. Black pantaloons, except in summer, then either black or white. Black or white vests, and cravats."

TECUMSEH. A gentleman of high standing in Virginia, gave the following, as related to him by the officer who was the subject of it. This officer in a skirmish with a party of British and Indians, in the late war, was severely wounded and unable to rise.—Two Indians rushed towards him to secure his scalp as their prey. One appeared to be chief warrior, and was clad in a British uniform. The hatchet was uplifted to give the fatal blow. The thought passed his mind that some of the chiefs were Masons, and members of travelling Lodges in the British army.—He gave a masonic sign. It stayed the arm of the savage warrior. The hatchet fell harmless to the ground. The Indian sprang forward, caught him in his arms—and the endearing title of *Brother* fell from his lips. It was Tecumseh.

FAMILY RELIGION.

DODDRIDGE'S *Plain and Serious Address to the Master of a Family, on the important subject of Family Religion.*

This valuable little tract was written by Dr Doddridge, and presented to every family under his pastoral care, for the purpose of exciting attention to the duty of *Family Religion*. It is so plain, direct and forcible in its appeals, that it cannot fail to rouse the attention, of the indifferent; and it is at the same time, so affectionate and persuasive, as to give offence to none. To those acquainted with the character of Doddridge, his *practical* writings, at least need no other recommendation than his *name*. This little work contains nothing that would be exceptionable with any class of Christians; and it is believed that the friends of practical religion cannot do a greater service to the community than by promoting its circulation.

☞ For sale at this office. Price 6 cts. single, 60 cents per doz. April 30, 1825.

ATHENEUM, No. 3—Vol. 3.

NEW SERIES.

PUBLIHED this day by JOHN COTTON, corner of Washington and Franklin-streets.

CONTENTS.

The Gipsy's Prophecy,
Confessions of a Cantab—No. II.
Poetry. To ——; Lines by L. E. L.
Insurance and Assurance,
Reflections in the Pillory,
Letters from the Continent—No. II.
The Horseman's Song, from Korner,
The Italian Novelist. Messer Filiberto and Donna Zilia,

American Writers. Dabney—Davidge—Delaplaine—Dennie—Drama—Du Ponceau—Dwight, Timothy—Eastbourn—Evans, Estwick—Danish Traditions and Superstitions—The Erl-Maiden at Ebeltoft—Swend Trundsen's Sons—Sir Eske Brock—Signelil and Habor.

Varieties. To Read Inscriptions on Coins—Singular Eastern Custom—Solicitation—A Chinese Dinner—Imitation China Ink—&c.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book of 34 pages, entitled *Robert Fowle*.

It was written by a parent for his son, and at the solicitation of some friends has been published. It is not enough to say of this book that it may be *safely* put into the hands of children; though this is more than can be said of most of the books they read. It is, as all children's books ought to be, entirely *christian* in its whole spirit and tendency.

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

HYMN BOOK FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children, sellected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

BOOKS FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington*, corner of Water Sreet, have for sale, a large assortment of *Children's Books*. among the number, are:—

CONVERSATIONS ON COMMON THINGS or a guide to Knowledge. By a Teacher. useful work for families and schools: and adapted to convey to them a knowledge of almost every subject which is presented to them in art. Price 62 1-2 and 74 cents.

M. & F. have in press, a small work, by the same author, entitled *Hymns for Children*, selected and altered.

THE CRUSADES, a tale for youth, by Mrs. Hofland, with wood engravings.

THE ADVENTURES OF CONGO in search of his master, an merican tale with copper-plate engravings.

THE FRUITS OF ENTERPRIZE, or the Travels of Belzoni, in Egypt, with 24 copperplate engavings.

THE DAUGHTER OF A GENIUS, a tale for young adies, by Mrs. Hofland. March 12.

SPERMACETI CANDLES.

ONE HUNDRED Boxes of Spermaceti Candles of prime quality landing from Sloop Hawk, and for sale by Josiah Bradlee & Co. No. 29 India Street.

April 30th.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

AGENTS FOR THE CHRISTIAN REGISTER.

MASSACHUSETTS.
Stephens Baker, *Beverly*
N. Lazell, jr. *S. Bridgewater*
James Brown, *Cambridge*
L. Shattuck, Esq. *Concord*
Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
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H. A. Breed, Esq. *Lynn*
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